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HISTORICAL SKETCH
OF THE
MISSIONS OF THE AMERICAN BOARD
IN
CHINA.

BY
REV. S. C. BARTLETT, D. D.

BOSTON:
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1880.

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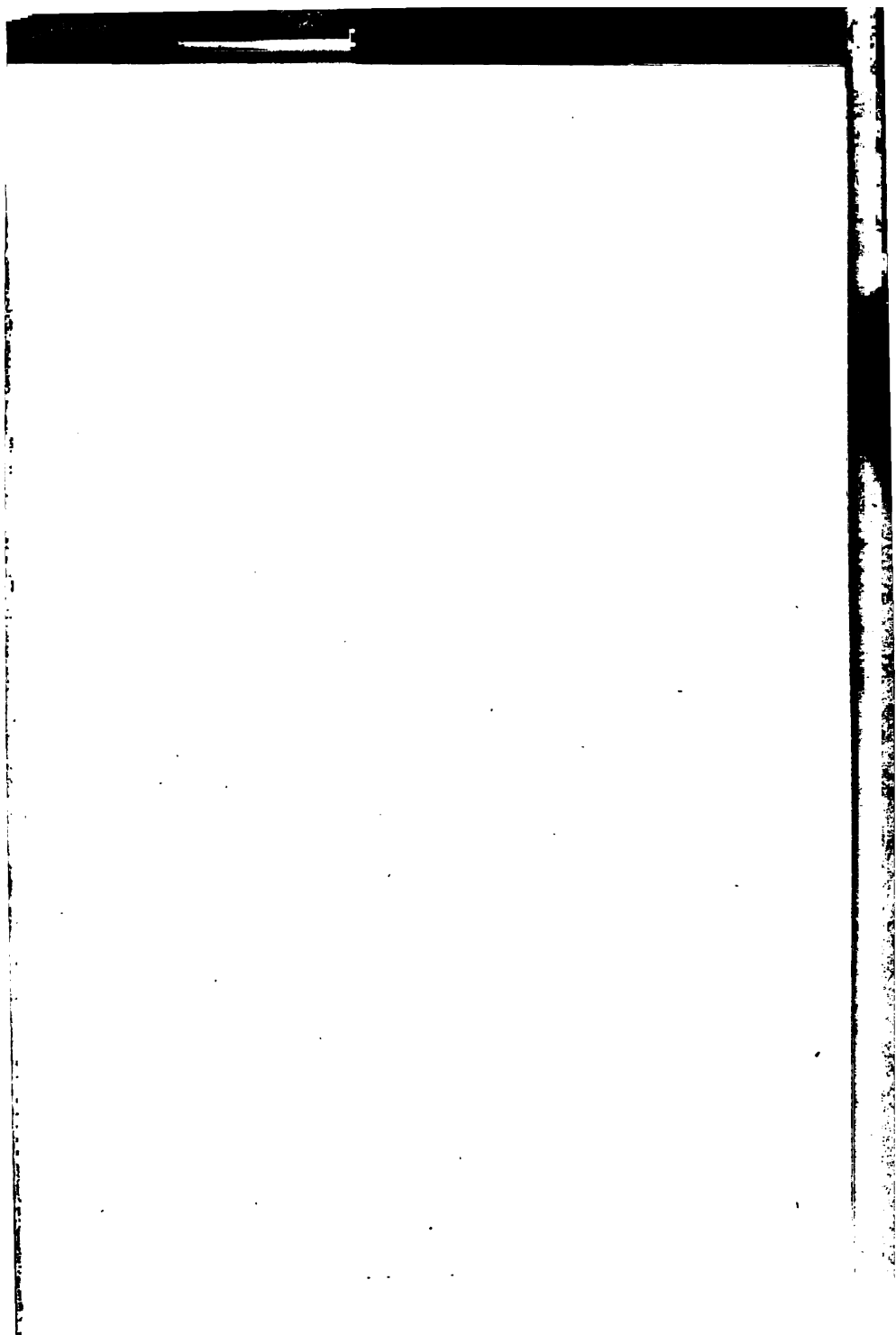
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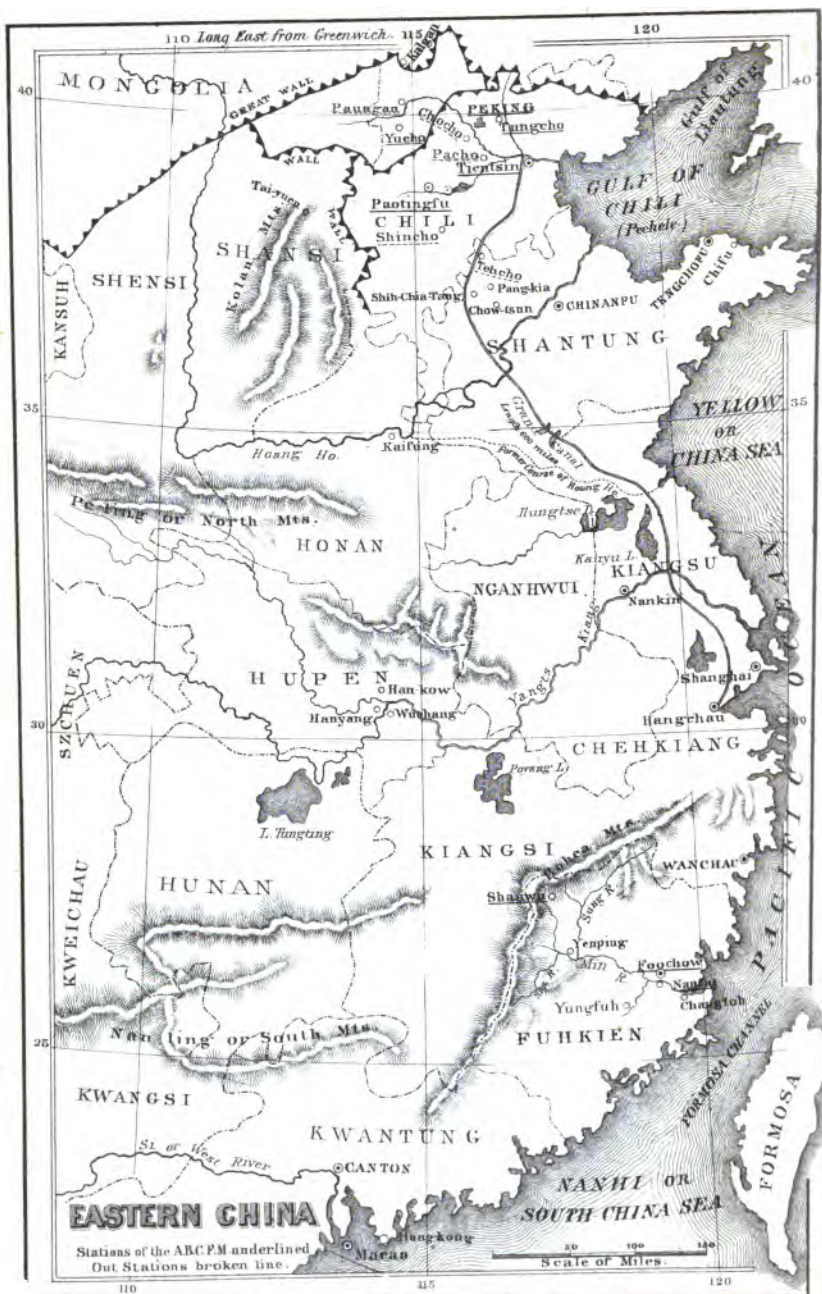
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MISSIONS IN CHINA.

FEW minds comprehend the greatness of China, past, present, or prospective. When we utter those two short syllables, we mention one third of the human family; and each letter of that word stands for nearly a hundred million souls.

Every aspect of the empire is colossal. Huge mountain masses of immense altitude inclose it on the west, and shoot through the country their two long ranges so high that the great road from Canton to Pekin winds through a pass eight thousand feet above the ocean. Vast basins of land lying between and among these mountain ranges are fertilized and commercially interwoven by great navigable streams, the chief of which are the Hoang-ho, more than two thousand miles in length, and the Yang-tse Kiang, near three thousand miles long, ascended four hundred miles by the tide, and bearing myriads of barges and boats back and forth on its placid waters. Each of these, and other great rivers, are only the central threads of great networks of navigable streams, which render the empire pre-eminent among the nations in facilities for internal trade. Meanwhile the wide extent and varied surface of the country, stretching through thirty-eight degrees of latitude and seventy-four of longitude, give rise to almost every kind of climate, and admit

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of almost every species of vegetable production ; and the numerous rivers are remarkable for the abundance and variety of their fish. One tenth of the population derive their food from the waters. Nature has bestowed on China certain peculiar treasures and sources of immense profit in the tea-plant, the camphor-tree, the sugar-cane, the bamboo, of endless uses, indigo, cotton, rhubarb, the varnish tree, and in the silk-worm, which is indigenous, and abounds in all parts of the country. The mineral resources are ample — gold, silver, zinc, lead, and tin in considerable quantities, extensive mines of quicksilver, with iron and copper in great abundance. Porcelain clay is found in great deposits, and immense stores of coal, bituminous and anthracite, and, in short, almost every mineral production requisite for the complete supply of the empire. Not even our own country has an area more directly fitted and furnished by nature for a great concentric empire, with all its resources at home, than this grand Asiatic region.

In many respects the development of the empire has been proportionate to its resources. The almost unequaled facilities for internal traffic afforded by its great river systems are increased by four hundred canals, greater in extent, possibly, than those of all other nations together, the longest of which was constructed six hundred years ago, and is twice the length of the Erie Canal. The most titanic work of defense ever erected by man is that famous wall, from fifteen to thirty feet in height, fifteen feet broad at the top, and fifteen hundred miles in length, built so long ago that the centuries of its age are more by five than the hundreds of miles of its length. The agriculture of China has been carried out on such a system as to utilize every kind and particle of

refuse, and to maintain a density of population, in some of its provinces, — Kiang-ke, for example, — three times as great as the average of England, and more than twice that even of Belgium.

Those four or five hundred millions have been accumulating and toiling there for ages. *Old England* is an infant in the presence of China. Passing its fabulous era, the curtain of history rises two thousand years before Christ, and discloses already an elective monarchy; and the eye wearies with reading the names and the exact dates of fifty-eight monarchs, from Ta-yu to Yew-wang, who reigned on the Yang-tse Kiang before Romulus had sucked his "wolf's milk" on the banks of the Tiber. The empire boasts a hoary civilization too, which, if never quickened by the true religion, has yet accumulated splendid trophies. Its perfection of agriculture and its marvelous industry challenge our admiration. Many of its great canals are two thousand years old. From time immemorial the nation have been manufacturers of silks. Wood-engraving and stereotype printing are at least five hundred years older in China than the time of Gutenberg and Faust in Germany. The earliest Christian missionaries found here the magnetic needle. Gunpowder was in use at a remote antiquity, and the Tartars in the twelfth century learned here the use of guns and swords, and thence, perhaps, conveyed the knowledge of artillery to Europe. Seventeen hundred years ago the Chinese were using paper; they had a lexicon of their language, that is still reckoned among their standards; and the imperial library numbered eighty thousand volumes, two thirds of them "ancient" then.

One honorable mark of the pervasive civilization of China is found in the wide diffusion and high estimate

of education. Distinction in public life can be attained only on condition of scholarship, tested by rigid examinations. The knowledge of reading, writing, and arithmetic is with the men almost universal; so that even the peasantry can keep their accounts, conduct their correspondence, and read the proclamations of the mandarins. In the southern provinces, especially, every village has its school, founded and supported by the villages themselves. To the foreign visitor the school-room seems a young bedlam, for the children study rocking themselves backward and forward, and chanting the lesson, often indeed bawling it at the top of their voices. In the midst of the hubbub sits the master, listening and correcting; and when each pupil has thoroughly rocked and screamed his lesson over to himself, he presents himself to the teacher with a low bow, and "backs his book," that is, he turns his back and repeats his lesson. And it marks the old and stereotyped character of the civilization, that the children learn largely the ancient writings of Mencius and Confucius, committed in parrot style to memory. The peculiarities of the nation have been intensified by its inner completeness and outward seclusion. Shut off from the wave of western conquest by the mountains of Thibet, enveloped by inhospitable plains on the north, withdrawn from commerce by the breadth of the Pacific, and intrenched within her own exclusive policy, she knew for ages only the weaker nations and roving tribes upon her borders. Consequently, until within these last few years the national conceit has been insufferable and insuperable. The emperor was the "Son of Heaven," sitting on the "Dragon Throne," and signing decrees with the "vermilion pencil;" and his empire was the "Middle Kingdom," the "Inner

Land," and the "Flowery Country." Their map of the world gave nine tenths of its space to China, and to England a spot as large as a thumb-nail, while our country was nowhere. The government documents designated foreigners as "barbarians," and the common people in many parts of the empire called them "foreign devils."

So diverse have been all their customs from our own, as to place a barrier between us from the outset. "We read horizontally, they perpendicularly; and the columns run from right to left. We uncover the head as a mark of respect, they put on their caps. We black our boots, they whitewash them. We give the place of honor on the right, they on the left. We say the needle points to the north, they to the south. We shake the hand of a friend in salutation, they shake their own. We locate the understanding in the brain, they in the belly. We place our foot-notes at the bottom of the page, they at the top. In our libraries we set our books up, they lay theirs down. We now turn thousands of spindles and ply hundreds of shuttles without a single hand to propel, they employ a hand for each."

But the most singular thing of all, perhaps, is the language. Some have said it was specially invented by the devil to exclude Christianity. The fundamental conception of it is difficult for a foreigner to grasp. It is chiefly monosyllabic, having no other letters or words than syllables. In one respect it is as colossal as the nation — in the number of its characters. Every character is the name of a thing. An immense number of seemingly arbitrary signs is therefore to be mastered. The labor is alleviated, however, by the fact that there are certain root words, variously estimated at from three hundred and fifteen to four thousand, and some two hundred and

fourteen symbolic characters, entering into, classifying, and characterizing the various combinations of signs. The number of words contained in the official dictionary is forty-three thousand five hundred, and other authorities reckon as many more. But the missionary Doolittle affirms that a knowledge of three or four thousand characters is sufficient for the reading of most books. The characters become so complicated in form that one remarkable specimen is made by fifty-two strokes of the pen. The language is still further complicated by the tones and inflections, which vary the meaning of the characters, and by the diversity of form and signification often attached to words identical in sound. The missionaries have found themselves greatly embarrassed, too, by the utter earthliness of the language. Among all its forty thousand words, rankly luxuriant in all the expressions for hateful passions and groveling vices, there was no suitable phraseology to describe one of the graces of the Spirit; and it was for half a century a matter of grave discussion what should be the proper name of God.

Difficult as the language confessedly is, the difficulty has, no doubt, been greatly magnified. It is one which for ages past has been constantly surmounted by these countless millions themselves; it is one which Dr. Milne overcame so readily as to publish an address in Chinese within a twelvemonth after he entered the field. And the labor of acquisition is more than counterbalanced by the breadth of utterance. For though there are numerous spoken dialects, mutually unintelligible, the written language of this vast empire is one. And the weary translator, toiling at his task, may cheer himself with the thought that every verse he painfully prepares can speak in God's name to any one of four hundred million souls.

The labor was lightened, too, from the beginning, by the fact that the missionary needed no outlay for types, presses, and printing offices with foreign printers and binders, but had only to give his manuscript to a Chinaman, and receive back his book all printed, and bound, and ready for circulation.

China has been called the Gibraltar of heathenism. In some respects the statement is true. The complication of the language is, after all, but a trivial barrier, for it can be as well surmounted for the cause of Christ as for every earthly purpose. We long had a grand obstacle in the overweening vanity and singular exclusiveness of the nation; but the collisions with England and France, twelve years ago, have shaken these to their centre. There still remains the wonderful tenacity with which the nation identifies itself with the past and clings to its time-honored institutions, and especially the mighty hold which Confucius has upon their reverence and actual adoration. Considering the number of centuries since his death — twenty-three — and the multitudes of men who have ever since chosen him for their great light, no man has ever carried so wide an influence. Said two old men of Shantung, refusing a religious tract, "We have seen your books, and do not want them. In the instructions of our sage we have sufficient." They only gave voice to the hereditary feeling. Those doctrines, at their best estate, are but a self-sufficient morality. Another powerful obstacle to the true religion is the worship paid to deceased ancestors. It has its regular services and set times in every household; is established by universal custom, compulsory by public sentiment, and, if neglected, enforceable by law. When we consider how deep are the sentiments of human nature on which it lays hold,

we can easily see how firm that hold must be. The nation is also trained from childhood to the practice of innumerable other idolatrous ceremonies, till they have become a network in which the whole life is woven. These idolatries are supported at enormous expense. A missionary who had made careful inquiry through the district of Shanghai, and estimated the empire on the same scale, computed the annual expenditures of Chinese idolatry at the almost incredible sum of one hundred and eighty millions of dollars. Surely there is some money-power in China arrayed against the annual half a million of the American Board, expended on the world.

But perhaps neither Confucianism, Tauism, nor Buddhism, — the three chief forms of religion, — offer obstacles so great as the character and habits of the nation. Under a calm and courteous exterior, foreigners have found them cunning and corrupt, treacherous and vindictive. Gambling and drunkenness, though abundantly prevalent, are far outstripped by their licentiousness, which taints the language with its leprosy, often decorates the walls of their inns with the foulest of scenes, by them called “flowers,” and lurks beneath a thin Chinese lacker as a deep dead-rot in society. Said Dr. Bridgman, after sixteen years’ labor among them, — and Mr. Johnson, with a still longer experience, confirmed his words, — “The longer I live in this country, the more do I see of the wickedness of this people. All that Paul said of the ancient heathen is true of the Chinese, and true to an extent that is dreadful. Their inmost soul, their very conscience, seems to be seared, dead — so insensible that they are, as regards a future life, like the beasts that perish. No painting, no imagination, can portray and lay before the Christian world the awful sins, the horrible abominations, that fill the land.”

Associated with all this corruption is the deepest degradation of woman. From the cradle to the grave her life is one long-drawn woe. Her birth is a disgrace and a burden to the family; and infanticide of females accordingly prevails to a shocking extent. In forty towns around Amoy, Mr. Abeel found that two fifths of the girls were destroyed in their infancy; and intelligent Chinese informed Mr. Doolittle that probably more than half the families of the great city of Foo Chow have destroyed one or more of their daughters — drowned in tubs, thrown into streams, and buried alive, commonly by the father. Sometimes they are exposed, sometimes sold in infancy for slaves or for wives. A girl of one year will bring two dollars, and each additional year, till she is old enough to work and be more valuable, two dollars more. If spared alive at home, she is but a menial; taught to work, but not to read or write. She is sold in marriage to some man whom she never sees till the wedding day — a man with whom she never eats, who holds and uses the right to starve her, beat her, or to sell her permanently or transiently to some other man, or in due time to place another wife by her side. From the prolonged curse of life not seldom she escapes by suicide. Said the Mandarin Ting to the French traveler Huc, folding his arms, and stepping back a pace or two, "Women have no souls." And when it was insisted and argued that they had, he laughed long and loud at the thought. "When I get home I will tell my wife she has a soul. She will be astonished, I think." Does not one mighty wail sweep over the waters of the Pacific, and sound day and night in the ears of the wives, mothers, and daughters of this country, beseeching them to go and to send to the rescue of these their degraded, suffering sisters?

One other obstacle only shall be mentioned — the use of opium. Perhaps it is the most formidable of all. Two names deserve to be handed down to infamy: those of Vice-President Wheeler and Colonel Watson, of the British East India Company, who, in the beginning of this century, conceived the deplorable thought of sending the opium of Bengal into China. Even the heathen empire roused itself at length, and nobly struggled hard to eject the horrid gift, — this Pandora's box, — but the British government, in 1840, forced it back at the cannon's mouth. The effect has been hideous beyond description. The physical, social, and moral evils with which it is steadily flooding the nation, in its lava-like course, no tongue can tell. The Chinese grow excited when they speak of it; and the missionaries, with one voice, declare it to be, next to native depravity, the most dreadful barrier to the progress of the gospel. Surely Christendom owes China the gospel with a fearful force of obligation.

No doubt the difficulties are great. But the motive, and the moving power, are greater far. Here is a huge prize for the Lord of Hosts. If China has been thought the Gibraltar, it may yet become the Waterloo, of heathendom. Long ago Christian eyes were turned to the shining mark. Twelve centuries ago the Nestorian Church, in her palmy days, planted churches in China, which, after various successes and reverses, were crushed by the heel of Genghis Khan, overrun by the victorious march of the Mohammedan princes, and forcibly obliterated by the dynasty of Ming. In the thirteenth century Rome came here with an archbishop, seven assistant bishops, and a train of missionaries. Again she returned in 1581, in Jesuit disguise, led by one Ricci, of whom a

Catholic writer thus speaks : " The kings found in him a man full of complaisance ; the pagans a minister who accommodated himself to their superstitions ; the Mandarins a polite courtier, skilled in all the courts ; and the devil a faithful servant, who, far from destroying, established his reign among the people, and even extended it to the Christians." Since that time, by the customary superficial methods, which in China do not include the distribution of the Scriptures, and very seldom the ability to preach intelligibly, the Papacy has prosecuted its work, till in China proper it now boasts of twenty bishops, four hundred and seventy priests (half of them natives), and three hundred and sixty thousand converts, or baptized persons.

The father of Protestant missions in China was Rev. Robert Morrison — a man who had prepared for the Divinity School, at Hoxton, by studying between the hours of seven at night and six in the morning, making boot-trees during the day. With a burning desire to preach to the heathen, he broke away from the dissuasions of his friends and the tears of his father, to this dark land. Under the charge of the London Missionary Society, and with a letter from James Madison to the American Consul at Canton, he, in 1807, found his way in that city to the ware-rooms of a New York merchant, where, in the native costume, with long nails and cue, he ate, slept, lived, and studied by day, and, with his small brown earthen lamp, by night, praying his daily prayers in broken Chinese. After seven long years, he gave the natives the New Testament entire, and baptized his first convert from a little spring gushing from the hill-side by the sea, in utter solitude. In that same year he was joined by the noble William Milne, who had

sprung from a Scotch peasant's home ; at the age of sixteen had spent whole evenings at prayer in a sheep-cote, kneeling on a bit of turf that he carried with him ; at twenty had consecrated himself to the mission work ; then spent five years in providing for his sisters and widowed mother ; told the committee-man, who objected to his rustic appearance, that he was ready to go as a hewer of wood and a drawer of water, so that he might be in the work, and in a year from his arrival was publishing a Chinese address: Three years later, Morrison and Milne issued the whole of the Scriptures, — a work which, in her hundreds of years of occupancy, the Romish Church never did nor attempted. Other translations have since been published, — the New Testament, in Mandarin colloquial, quite recently, at Peking. Morrison and Milne were feebly reënforced from home, and after almost a quarter of a century, their earnest call — which proved to be Milne's dying call — reached America. It was then (1829) that the American Board began its work in the persons of the excellent Bridgman and Abeel, followed in succession by other noble men and women, some of whom have also followed them to heaven, in firm faith of the sure harvest in due season. Among earlier members of the mission were Williams, Parker, Doty, Pohlman, Ball, Peet, Bonney, and other honored names. The Board is at present* represented in China by thirty-nine Americans, male and female, who, with their native preachers and helpers, occupy some seven stations, and fifteen out-stations, where they have organized eleven small churches. Other Protestant Boards have followed them, until, according to a recent statement prepared at Tientsin, one hundred and twenty-four [ordained] missionaries are now in the field, who, with their wives,

* 1872.

other helpers, and native preachers and assistants, occupy some twenty-six principal points and adjacent stations. Morrison's, Marshman's, Gutzlaff's, and Medhurst's translations of the Bible, and other versions, or partial versions, have been issued, together with some eight hundred different tracts and books, many of which have been widely circulated. Many churches have been organized; most of them small, although three of those belonging to the Reformed Church at Amoy together number three hundred and seventy-seven communicants. Already native pastors are at the head of some of these churches, while many native evangelists are preaching the gospel to their countrymen. The number of converts was given, two years ago, by Mr. Williams, Secretary of Legation at Peking, as several thousand.

But the history of missions in China is a history still of the future; let us hope of the near future, and a glorious history. For "what are these among so many" — one missionary to three or four millions of people? They stand oppressed before the greatness of the work, and the magnificence of the opportunity, amid the wonderful *renaissance* that is sweeping over China. Mr. Chapin wrote from Tientsin, in 1867: "Would that we had a hundred men full of faith, and zeal, and love. Where is there such a field? I wonder that the hearts of the pious and enterprising youth of our country are not so stirred up, in view of the glorious service, as to lead thousands of them to present themselves to the Board, and beg to be sent forth on this holy, joyous mission."

It is, indeed, a future of glorious hope and possibilities. Great as are the obstacles, the power of the gospel has shown itself greater, and some of the very obstacles may

yet throw their enormous weight upon its side. The Holy Spirit has proved his ability to pierce the worldly and sensual Chinese heart.

Tsae A-ke, that first convert whom Morrison baptized in the solitude of the sea-shore, proved faithful unto death, and many others have proved, also, faithful in life, till now that solitary believer is represented by several thousand, many of whom are faithful preachers of the word. The Missionary Herald recently informed us of a young Chinese merchant in Hawaii, who has left his business to labor for Christ among his countrymen upon those islands. A gentleman in manner and character, he speaks English, Hawaiian, and six dialects of the Chinese, and preaches with fervor and with power; and his countrymen there are abandoning their idolatry, and predicting the speedy prevalence of Christianity through their native empire.

God has, indeed, wrought wonders since that time, — not a generation gone by, — when the whole foreign intercourse of the empire was concentrated in the Hong merchants of Canton. The opium war closed, in 1842, by unlocking five other ports to open commerce. The war with France and England, ending in 1860, did still greater things. It reversed the policy of the empire. When the foreign armies steadily advanced toward Peking, storming every fort on the way till they had burned the summer palace, and invested the capital, the treacherous Emperor fled to Tartary, the national vanity and obstinacy broke down together, and a new day dawned on China. Not only are eighteen ports now open to trade, but the empire is free to foreign travel and teaching, with the definite pledge of toleration to Christianity, and of protection to its missionaries. The government

has at length learned, by hard experience, thoroughly to respect and desire the civilization of the West. Chinese troops have been drilled in foreign tactics on the very battle-grounds where they had been defeated within the year. The Viceroy of the Fukien and Chekiang provinces is building gun-boats by the aid of French ship-builders, and is training thirty young men to learn the French language and the art of ship-building, and as many more to learn the English and the art of navigation. Wheaton's Law of Nations has, by order of the government, been translated and distributed to the officials of the empire; and so well has it been conneed, that, in a recent difficulty of the Prussian Minister with the authorities, he was both astounded and discomfited by their citation of its principles. The government has founded the University of Peking. There is a longing for foreign science, so earnest that it will suffer the leaven of Christianity that accompanies, as when the Viceroy of Kiangnan publishes, with his own sanction and introduction, a translation of Euclid, wherein the missionary translator boldly advocates the cause of religion in the preface. A man of wealth and learning has recently argued, in one of the Chinese papers, in favor of the missionary work as a matter of policy, declaring that "the benefits which we derive from the teachings of the missionaries are more than we can enumerate," and that "their influence on our future will be unbounded." The embassy of Mr. Burlingame was a startling event in the drowsy policy of this ancient empire. A powerful progressive party is rising into influence which may yet throw the momentum of the empire in favor of Christianity. For it seems an admitted fact — reiterated to Mr. Burlingame by a member of the Board of Foreign Affairs — that the intelligent

men of China "put no faith in the popular religions," and that a large part of the people, notwithstanding their industrious observances of forms, are wholly indifferent to the principles of their faith. Thousands of copies of the Bible, and other Christian books and tracts, have been scattered among this reading people. They begin to ask for Christian books. Attention is turned to Christianity. Mr. Lees, of the London Society, and Mr. Williamson, of the Scotch Bible Society, in an extended tour in 1866, found many who bought their books, and hung eagerly on their words. Mr. Chapin, in his journeys in the neighborhood of Tientsin, spoke to audiences of two or three thousand persons. Mr. Williamson, of the Bible Society, after a two months' tour from Peking, reported the people as calling for the living preacher. The very degradation of the Chinese women may yet prodigiously react in behalf of our religion, with its elevation of the sex. The girls' schools are already growing in favor. Mr. Williams writes from Peking that they are specially encouraged by their access to the women, who in several families welcome their visits; and Mr. Blodget speaks of "boat loads of women" coming in from the country towns, bringing their food with them, to be instructed in the gospel. Mrs. Gulick, on her visit to Yücho, while talking to a room full of women, was accosted by one who took her by the hand, saying, "I believe in Jesus, and last New Year's day burned all my idols." Others were much moved; three or four offered simple, but earnest prayers, declared their faith in Jesus, and asked for baptism.

In truth, the long dormant elements in China are rousing to action. A period of awakening, and of possible instruction, has come at last. It is a time of formation

and of hope. Everything is ready and waiting. It is an important hour for that vast empire. Where, now, is the solid phalanx of young Christian heroes, wise with a heavenly wisdom, fired with a Christ-like zeal, and filled with a largeness of heart, and a breadth of comprehension, as great as the opportunity, to cast themselves into the breach, and win the empire to Christ? Where are those men? Let them now stand forth, unfurl the banner of the cross, and call on the churches to pour out their prayers and their money like water for their support. And the churches dare not say them nay. China and the world will owe them the profoundest debt of gratitude, and the Master will say, "Well done." Has there been such an opportunity since the world began?

While preparing this article for the press the writer has met with a statement which casts new light on the prospects and condition of China, and more than confirms all the foregoing assertions. It shows how great a foundation has been laid, and how rapidly the work rolls up, increasing as it goes. It shows, also, how firm a hold the gospel can lay upon the seemingly wooden heart and mind of the Chinaman. It was written by Rev. S. L. Baldwin, a Methodist Episcopal missionary, and appeared in the Independent, December 21, 1871, in answer to certain disparaging inquiries of a contributor. It is a pretty effectual answer: —

"I. What has been accomplished in China?

"*Answer.* — Although the first Protestant missionary to the Chinese landed at Canton in 1807, and about sixty missionaries were sent from Europe and America, between 1813 and 1842, to China, and to the Chinese settlements in Java, Siam, and the Straits, the real era of

the commencement of Protestant missionary labor in China is the year 1842, in which the treaty with Great Britain was signed, which opened the 'five ports' to the commerce of the world. Our missionaries were then permitted to enter at all the open ports with the word of life. A long period of preparatory work was then entered upon — breaking down the prejudices of a people for centuries secluded from the rest of the world, overcoming the superstitions of the masses, and undermining their faith in idolatry. While this work was going on — for ten or twelve years — there were scarcely any converts; so that nearly all the converts have been received within the last sixteen years, and by far the larger part of them within the last seven years. The following table will show the ratio of increase during the last eighteen years:—

In 1853	the number of native Christians was	. . .	351
" 1863	" " " "	. .	1,974
" 1864	" " " "	. .	2,607
" 1868	" " " "	. .	5,743
The present number is very nearly 8,000*			

"But we should get a very inadequate idea of the work done if we were to look only at the number of communicants. Over five hundred different books have been printed in the Chinese language by Protestant missionaries, including the Sacred Scriptures, commentaries, theological, educational, linguistic, historical, geographical, mathematical, astronomical, and botanical works — books ranging in size and importance from the child's primer to Dr. Martin's translation of 'Wheaton's International Law,' Dr. Hobson's medical and physiological works, and Mr. Wylie's translations of 'Euclid's Geometry' and 'Herschell's Astronomy.'

* See page 21.

"Besides, the vast advance made in eradicating the prejudices of the people, securing their confidence, and gaining entrance into the interior, is to be taken into the account. The fact that fifty thousand native patients are annually treated in Protestant missionary hospitals is also full of significance. It is a common thing for us to meet with people now who say that for eight, or ten, or more years they have not worshiped idols; that they were convinced by preaching that they heard, or books that they received, so long ago, that idolatry was wrong, and had given it up. We find them now, in interior cities and villages, ready to become adherents of the gospel of Christ.

"II. What are our prospects for the future?

"*Answer.* — Rev. M. J. Knowlton, of Ningpo, calls attention to the fact that of late the number of out-stations, of native preachers, and of converts has doubled once in a period of a little over three years, and that we may reasonably expect that by the year 1900 the native Christians will number over two millions. Bishop Kingsley, in addressing the native Methodist preachers at Foochow, in 1869, reminded them that there were more Methodists then in Foochow than there were in America a hundred years before. Let this fact be borne in mind, namely, that, although the Chinese move slowly, when they begin to move they move in masses, and there is no reason why this rule may not operate to the advantage of Christianity. In the Foochow mission of the Methodist Episcopal church we had last year nine hundred and thirty-one members, and nine hundred and sixty-nine probationers, showing the work of the year preceding to have equaled, in the number of converts, all the years of the mission's history that had gone before.

Such facts as these will have weight with all thinking minds.

"III. What is the character of Chinese converts?

Answer. — As among converts at home, there is every variety of character among them; but in general they are faithful, earnest, devoted men. The difference between them and their Pagan neighbors is marked. The Pagan neighbor is dirty. The Christian is clean. The Pagan lies, and delights in lying. The Christian becomes truthful. The Pagan treats his wife as a slave. The Christian treats her as an immortal being. The Pagan regards the birth of a daughter as a calamity. The Christian welcomes the little girl, gives her to God in baptism, and tries to prepare her for a useful life.

"One of our native Christians at Foochow went on Saturday to an American mercantile house with samples of tea. The agent in charge said, 'Come to-morrow.' The native replied, 'To-morrow is Sunday, and I never transact business on God's day!' (Some incidents of this kind may go far to account for the asserted fact that 'merchants do not expect great things from the missionaries.')"

"When Li Cha Mi, a few weeks ago, was stoned by persecutors until he was nearly dead, and afterward, in attempting to elude his pursuers, fell over a precipice twenty feet high, while he was falling he prayed, 'Lord, have mercy upon them, and forgive them.'

"After Ling Ching Ting had been beaten with two thousand stripes, as soon as he was able to move he returned to the place where he had been beaten, and preached the gospel so faithfully that some of the very men who brought that trial upon him were converted.

"When Hii Yong Mi was driven from his home by a

mob, and his wife cruelly outraged, they both held steadfast to their faith in Christ, emulating the spirit of Job: 'Though he slay me, yet will I trust in him.'

"When old Father Ling, at Ku-cheng, was told by heathen friends, 'You must not try to give up opium smoking now after forty years' practice; it will kill you;' his reply was, 'I belong to Jesus. I have promised to give up every sin. I would rather die trying to conquer this sin than live an opium smoker.'

"I speak only of men I have personally known, whose Christian character commands my admiration, and whose Christian lives are evidence of the genuineness of their profession."

May, 1880.

The foregoing sketch, written in 1871, presents a history of the beginnings of missionary labors in China. Since it was written, however, marked and hopeful changes have taken place, such as give good grounds for anticipating a rapid advance in the future. At a General Conference of Protestant Missionaries in China, held at Shanghai in 1877, it appeared that there were then 26 European and English societies laboring in the empire, whose missionaries, together with a few others unconnected with any society, numbered 301, or, counting their wives, 473. There were 91 stations and 511 out-stations, with 312 Chinese churches, and, as far as reported, 13,035 communicants. It is estimated that there were, at that date, not far from 50,000 adherents of the Christian religion in China. There were 68 boarding-schools with 1,388 pupils, and 20 theological schools with 231 students. Dr. Legge recalls a convention of missionaries to China held in Hong-Kong in 1843, when the total number of native

converts was reckoned as six, and he lives to see an increase of two thousand fold.

Since this sketch was prepared the Foochow mission has been enlarged by the opening, in 1876, of a station at Shau-wu on the upper Min, 266 miles by the river from Foochow. Messrs. Walker, Blakely, and Whitney have occupied this station, Dr. Whitney having a hospital, in which he has treated from four to five thousand patients from various sections of the interior. He has also been called to prescribe for the Prefect of the province. Dr. Osgood's hospital at Foochow has not only administered relief to the suffering but has given widest opportunity for the preaching of the gospel. Dr. Baldwin has been engaged in the work of translating the Scriptures. The whole of the New Testament and the larger part of the Old Testament are now printed in the Foochow colloquial. Connected with this mission there are at present 3 stations, 18 out-stations, 11 churches, 5 missionaries, 2 unordained physicians, 2 native pastors, and 16 native preachers. The membership of the churches is 197.

The North China mission has five stations, namely, Peking, Tung-cho, Tientsin, Pao-ting-fu, and Kalgan. The latter station is on the northern border, by the Great Wall. In all these places the work has been slowly but steadily progressing. The Chinese do not move as quickly as do some other races, but it is believed that as a class they will firmly adhere to the Christian faith whenever they embrace it. Connected with the 14 churches of this mission there are about 450 members, of whom 193 were received in the year 1878-79. Twelve ordained missionaries and one physician, with 16 native helpers, constitute the force now employed. In 1877 a marked revival of religion occurred at Tung-cho, quickening the

church and adding to its numbers. In 1878 a famine of extraordinary severity desolated the northern provinces of the empire, and the missionaries of all Boards gave themselves to labors for the relief of the sufferers. Funds were provided in England and America, so that over 20,000 persons were aided by agents of the American Board. Such efforts in their behalf astonished the Chinese. Their classics speak much of disinterested benevolence, but the people never saw such an exemplification of it. It was so wonderful in their view that, for a while, they utterly distrusted it, thinking it a scheme for their ultimate betrayal. When at last they were convinced that this was the outcome of genuine love which was Christian in its origin, they listened, and large numbers of them believed and obeyed. Much of this relief work was done in the province of Shantung, on the borders of Chi-li in which the stations of the Board are located, and in these villages of Shantung the progress has been rapid and apparently substantial. Our missionaries find not only congregations but believers wherever they go. The story of the renovation of the heathen temple of Shih-Chia-Tang by the citizens of that place, and their deeding it to the Church of Jesus Christ [see *Missionary Herald* for April, 1879], is one of the most remarkable incidents in the history of modern missions.

The medical missionary work in North China is opening auspiciously at the present time. High officials are receiving treatment at the hands of foreigners, and in the yamens of governors the gospel is preached. Men, and especially physicians, are greatly needed for the work now expanding so widely. In the Empire of China nearly a quarter part of the human race wait for the light of the gospel.

MISSIONARIES, 1880.	Went Out.	Station.
FOOCHOW MISSION.		
Rev. C. C. Baldwin, D. D.	1847	Foochow.
Mrs. Harriet F. Baldwin	1847	
Rev. Charles Hartwell	1852	Foochow Suburbs.
Mrs. Lucy E. Hartwell	1852	
Rev. Simeon F. Woodin	1859	Foochow Suburbs.
Mrs. Sarah L. Woodin	1859	
Miss Adelia M. Payson	1868	Foochow Suburbs.
D. W. Osgood, M. D.	1869	Foochow Suburbs.
Mrs. Helen W. Osgood	1869	
Rev. J. E. Walker	1872	Foochow.
Mrs. E. A. Walker	1872	
Rev. J. B. Blakely	1874	Foochow.
Mrs. Isabella Blakely	1874	
Henry T. Whitney, M. D.	1877	Shau-wu.
Mrs. L. A. Whitney	1877	
Miss Ella J. Newton	1878	Foochow.
MISSION TO NORTH CHINA.		
Rev. Henry Blodget, D. D.	1854	Peking.
Mrs. Sarah F. R. Blodget	1854	
Rev. C. A. Stanley	1862	Tientsin.
Mrs. Ursula Stanley	1862	
Rev. Lyman D. Chapin	1862	Tung-cho.
Mrs. Clara L. Chapin	1862	
Rev. Chauncey Goodrich	1865	Tung-cho.
Rev. Mark Williams	1866	Kalgan.
Mrs. Isabella B. Williams	1866	
Miss M. E. Andrews	1868	Tung-cho.
Miss Mary H. Porter	1868	Peking.
Rev. Devello Z. Sheffield	1869	Tung-cho.
Mrs. Eleanor W. Sheffield	1869	
Miss Naomi Diamant	1870	Kalgan.
Rev. Isaac Pierson	1870	Pao-ting-fu.
Mrs. Sarah E. Pierson	1877	
Miss Jennie E. Chapin	1871	Peking.
Rev. Henry D. Porter, M. D.	1872	Tientsin.
Mrs. Elizabeth C. Porter	1879	
Rev. Arthur H. Smith	1872	Tientsin.
Mrs. Emma J. Smith	1872	
Miss Jennie G. Evans	1872	Tung-cho.
Rev. William P. Sprague	1874	Kalgan.
Mrs. Margaret S. Sprague	1874	
Rev. William S. Ament	1877	Pao-ting-fu.
Mrs. Mary A. Ament	1877	
Rev. James H. Roberts	1877	Peking.
Mrs. Grace L. Roberts	1877	
Mr. Willis C. Noble	1878	Peking.
Mrs. Willis I. Noble	1878	
Miss Sarah B. Clapp	1879	Peking.
Miss Ada A. Haven	1879	

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